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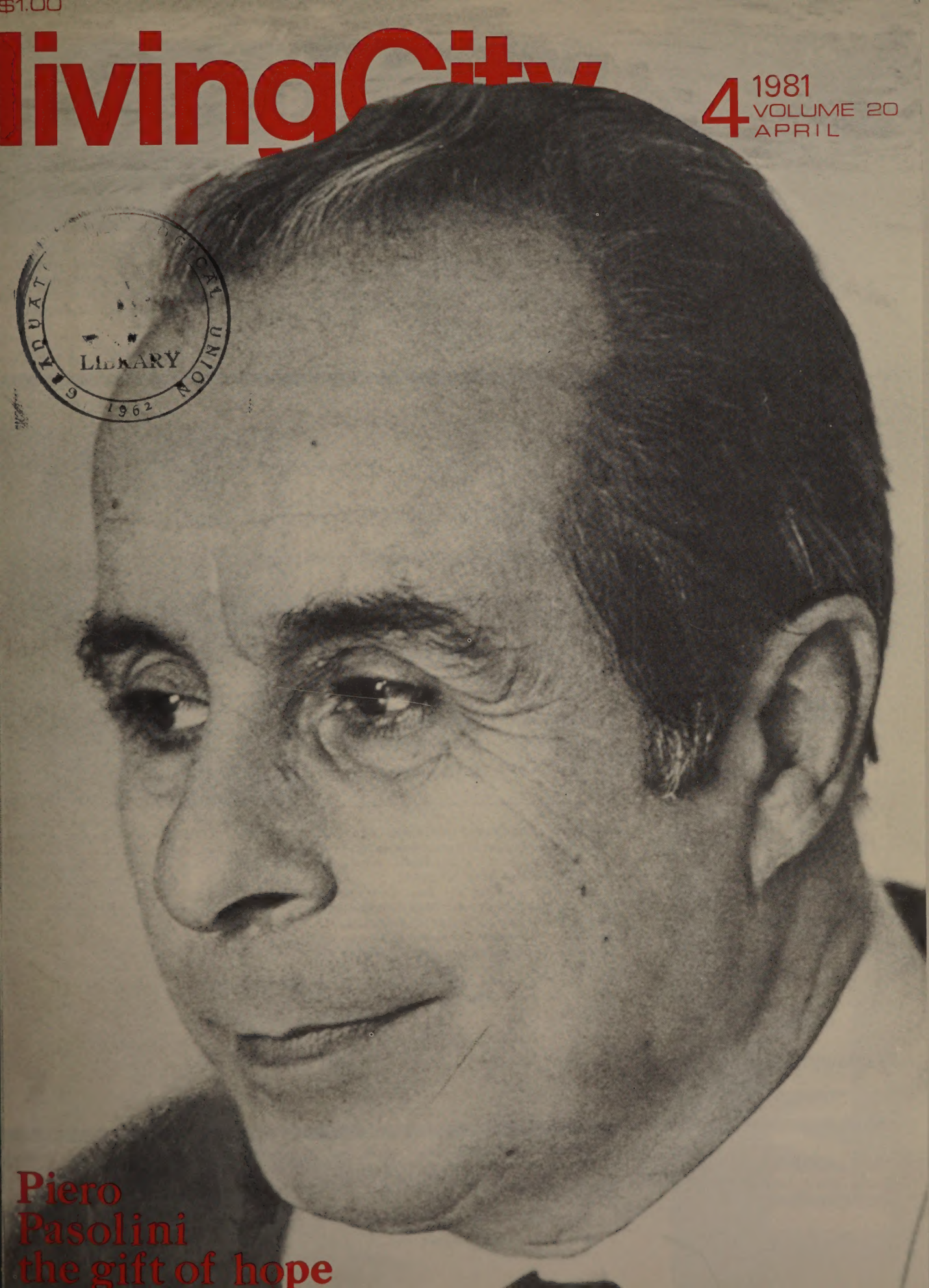

Piero Pasolini the gift of hope

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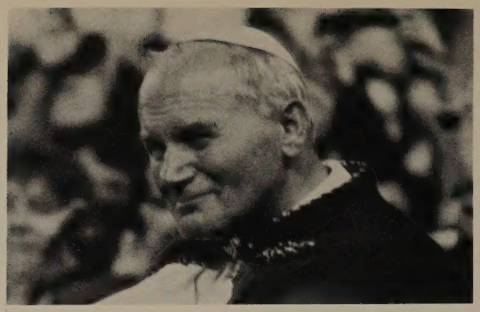
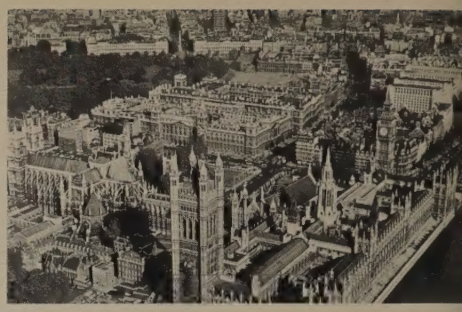


3 *THE POPE IN ASIA: We would like to share with our readers two of the many talks that the Holy Father gave to different groups during his trip: one given in the Philippines to Muslim leaders and the other to representatives of non-Christian religions in Japan.*



5 *ENGLAND — 20 YEARS LATER: The first Focolare Center was opened in Liverpool. This feature article gives a panoramic view of the growth and development of the Movement in England.*

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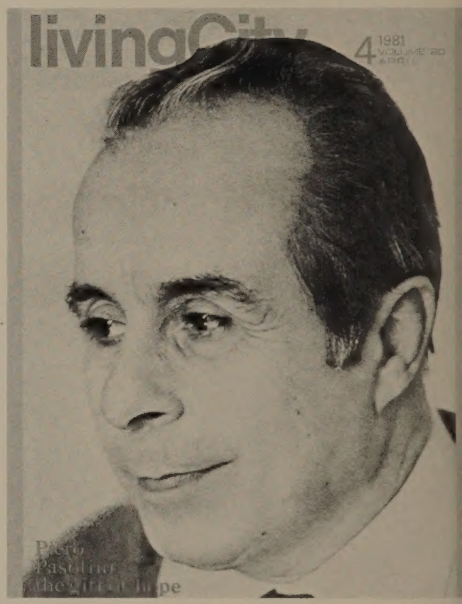

ON THE COVER: Piero Pasolini, known t many of our readers because of his article on science, died recently while visiting th centers of the Focolare Movement in Africa

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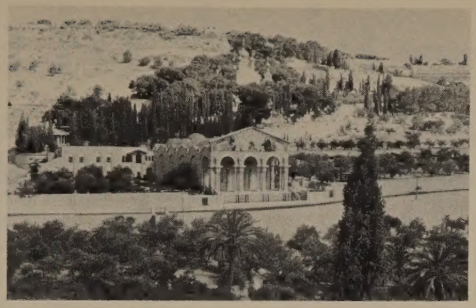
3 *A VOYAGE TOWARD UNITY: An interview with the two National Coordinators of the activities of the Focolare Movement in Great Britain.*



14 *EASTER 1981: Two meditations by Chiara Lubich on the meaning of the Resurrection.*

20 *BEHIND HIS SMILE: A verbal portrait of the late Nino Misani, a focolarino who worked for Citta Nuova for many years. "Behind his pleasant sense of humor there was man who had taken life seriously and decided to spend it at the service of others."*

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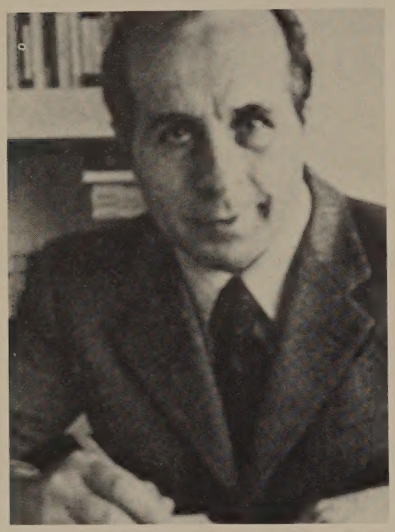
PIERO
the gift of hope



Piero Pasolini, physicist, expert in cybernetics, the energy crisis and a wide variety of other topics, and focolarino. He died suddenly in Nairobi, Africa on January 26, 1981.

God called Piero unexpectedly while he was visiting the different centers of the Focolare Movement in Africa. He had travelled there also to prepare an article for *Citta' Nuova*[1] on the life of the Movement on that continent.

Piero Pasolini was a real asset to the staff of *Citta' Nuova.* He was very dear to all of us because of the bond of love existing among us and the fact that for many years we shared the same ideals of life. He was just as loved by many of our readers for his articles on science, in which he combined his vast competence in this field with a capacity for deep thought and reflection and a keen interpretation of current events.

But most of all Piero was a friend: genuine, direct, open. With him you felt perfectly at home, treated like a brother. You felt understood, supported, at peace with God and with the others. He communicated joy.

He was for us an excellent collaborator. He was stimulating because of his constant search to find always clearer, more decisive answers.

He was never satisfied with the "norm"; he possessed an extraordinary freedom of spirit, characteristic of only those who have acquired much human wisdom and have a deep rapport with God. He could not accept a limited, legalistic approach to things. He could not conceive of a Christian life that did not reach the marrow of all human realities. Nor could he understand a behavior which was not authentic in everything, whether it be in the life of a community, of the Church itself, in social relationships, or in the field of scientific research.

He worked spreading scientific knowledge, making the most intricate theories comprehensible to all; but this was not the main goal of his writing. Piero could not write an article without digging down to the roots of the truths that lie beneath the phenomena of the universe.

His deepest desire was to put together the evolutionary lines of development that are leading the cosmos and mankind itself toward its final realization in "new heavens and new earths." He lived this dimension of hope in a personal way. He was able to communicate this optimism to others, an optimism enlightened by viewing things within the plan that God has for the world and for mankind.

At the age of sixty-three he was continually amazed by the wonders of creation as a child would be, and he rejoiced every time he was able to uncover the more hidden meanings of its existence.

While he was in Africa, his last article was published in *Citta' Nuova.* On the cover of that issue, Piero expressed, in a certain way, his spiritual testament, using a sentence of Teilhard de Chardin: *"All that is best happens in the end and the future is finer than any past."*[2] Especially in more recent years, one persistent thought transpired through the articles he wrote: that the Gospel, up until now, has only affected the lives of individuals. In 2000 years, we have not been able to go further. We often think that love of neighbor, mutual love, forgiveness, or love of enemies are concepts that can only be lived in a personal way, or, at most, in small elite groups. But the full, powerful, revitalizing message of the Gospel, contains another logic, another vision of the world, and still has to reach the level of public life, affecting relationships among groups, peoples and countries. The Gospel is far from being understood as the necessary, universal law for advancing the evolution of humanity.We are just beginning, still living, so to speak, in a pre-Christian phase.

He was aware that in the world today we seem to be witnessing a sort of regressive process in the direction of egoism and violence. This trend goes against the basic principle of development expressed in the Gospel, which has as its goal the identification of humanity with Christ and presupposes the the free adhesion of mankind's will in order to be fulfilled.

This thought was the underlying principle in everything Piero wrote, his contribution to cultural development. He did all this on the basis of a selfless life dedicated to carrying out God's plan joyfully, to living charity, love, day by day.

But we will be writing more about Piero in the future.

Guglielmo Boselli
Editor-in-Chief
Citta' Nuova

1) The Focolare Movement's magazine in Italian. 2) Teilhard de Chardin, The Making of a Mind, Letters (New York: Harper and Row, 1965), p. 306.

The Pope in Asia

The Holy Father spent twelve days, February 16 to the 27, visiting various countries in the Far East. We are printing here two of the many talks he gave during his trip.

(English text in *L'Osservatore Romano* February 24 and March 2, 1981.)

BROTHERHOOD AND HARMONY BETWEEN CHRISTIANS AND MUSLIMS

On February 20 at Davao Airport in the Philippines, the Pope met with the representatives of the large Muslim community of that city and gave the following address.

Dear Brothers,

It is always a pleasure for me to meet the members of the Muslim communities during my journeys, and to give them my personal greetings and those of all their Christian brothers and sisters throughout the world.

1. I deliberately address you as "brothers": that is certainly what we are, because we are members of the same human family, whose efforts, whether people realize it or not, tend towards God and the truth that comes from him. But we are especially brothers in God, who created us and whom we are trying to reach, in our own ways, through faith, prayer and worship, through the keeping of his law and through submission of his designs.

But are you not, above all, brothers of the Christians of this great country, through the bonds of nationality, history, geography, culture and hope for a better future, a future that you are building up together? Is it not right to think that, in the Philippines, the Muslims and the Christians are really travelling on the same ship, for better or worse, and that in the storms that sweep across the world the safety of each individual depends upon the efforts and cooperation of all?

Let me expand this latter point a little.

2. I address you as the spiritual head of the Catholic Church, which has no power in political matters. I can only pass on to you the teaching and the words of Jesus: "Blessed are the peacemakers", he says in the Gospel, "for they shall be called sons of God" (Mt 5:9). In another place he says: "So whatever you wish that others would do to you, do so to them; for this is the law and prophets" (Mt 7:12). These words that I have repeated to my brothers and sisters, my sons and daughters in the Catholic Church, I permit myself to repeat to you at this moment.

3. You share with the Christians the same citizenship, which you have acquired by living here and and by participating in the life of the nation, with all the obligations and duties that this involves. In addition to your Phillippine nationality and to the other qualities and values common to all Filipinos, you are conscious of being the bearers of certain specific qualities, among which the culture of Islam is perhaps the most obvious. This is what adds to your shared national identity an original element that merits attention and respect.

Your total well-being and that of your Christian brothers and sisters requires a climate of mutual esteem and trust. You know as well as I do that in the past this climate has too often deteriorated, to the detriment of all concerned.

But dear friends, we know only too well that there is no positive reason why that past should continue being written today. If at all, we should look back with pain at the past, in order to ensure the establishment of a better future. And you have the task, both enviable and crucial, of helping to build that future, the future of your Muslim children, as well as the harmonious future of the whole Philippine nation.

I know that you and your Christian brothers and sisters are becoming ever more aware of the responsibility that rests upon your generation. For a number of years now, you have felt the urgent need to sit down together and to face your problems, and to restore mutual esteem and trust. A fruitful dialogue was thus begun, and since that time not a year goes by without your meeting your Christian fellow-citizens, under the auspices of governmental bodies or private institutions, in Marawi City, Cotabato, Cagayan de Oro, Jolo, Zamboanga, Tagaytay, and also in this pleasant city of Davao.

4. I salute all these efforts with great satisfaction, and I earnestly encourage their extension. Society cannot bring citizens the happiness that they expect from it unless society itself is built upon dialogue. Dialogue in turn is built upon trust, and trust presupposes not only justice but mercy. With out any doubt, equality and freedom, which are at the foundation of every society, require law and justice. But, as I said in a recent letter addressed to the whole Catholic Church, justice by itself is not enough: ". . . the equality brought by justice is limited to the realms of objective and extrinsic goods, while love and mercy bring it about that people meet one another in that value which is man himself, with the dignity that is proper to him" (*Dives in Misericordia*, 14).

Dear Muslims, my brothers: I would like to add that we Christians, just like you, seek the basis and model of mercy in God himself, the God to whom your Book gives the very beautiful name of *al-Rahman*, while the Bible calls

him *al-Rahum*, the Merciful One.
5. It is only within this framework of religion and its shared promises of faith that one can really speak of mutual respect, openness and collaboration between Christians and Muslims. Then comes willingness to work together, to build a more fraternal society. In spite of the geographical nature of your great country, it is more relevant today than ever, to repeat the saying: "No man is an island".

My dear friends: I wish you to be convinced of the fact that your Christian brothers and sisters need you and they need your love. And the whole world, with its longing for greater peace, brotherhood and harmony, needs to see fraternal coexistence between Christians and Muslims in a modern, believing and peaceful Philippine nation. ●

YOU ARE THE HEIRS AND CUSTODIANS OF A TIME-HONORED WISDOM

During his visit to Japan, the Holy Father met (on February 24) with the representatives of the non-Christian religions found in that country. Printed below is the talk he addressed to them.

Esteemed friends,

1. You have done me the honour of coming personally to meet me during my brief but intense visit to your country, every corner of which is marked by incomparable beauty, a beauty that manifests the divine presence hidden in every visible creature. Even more do I find in the virtues of kindness and goodness, discretion, gentleness and fortitude inculcated by your religious traditions the fruits of that Divine Spirit who according to our faith is "a friend to man," "fills the whole world" and "holds all things together" (Wis. 1:6-7).

Accordingly, I address you with the same words as were used by Saint Paul, the first great traveller and universal herald of the Christian faith: "Our mouth is open to you . . . our heart is wide. You are not restricted by us" (2 Cor 6:11-12). You know the sentiments expressed by the Catholic Church, especially since the Second Vatican Council, with regard to the great religious traditions of mankind, traditions of which you are the distinguished representatives in Japan. You know those sentiments well, since you have experienced their being put into practice, and the most recent proof of this is my presence today in your midst. Even long before the Second Vatican Council the Catholic Church showed her regard for you. Since the Council, thanks to the worthy efforts of many individuals and bodies, including the Secretariat for Non-Christians in Rome, relations between us have so developed and intensified that it can be said that almost all of you here today have been to the Vatican — even more than once — to meet my predecessor Paul VI or myself. I thank you for those visits, and this present meeting is also meant to be a way of returning them.

2. It is a joy, as well as a duty, for me to recall here the warm and friendly figure of the late Cardinal Sergio Pignedoli and his great love for you, which you reciprocated with affection and kindness. I am certain that he is with us in spirit at this moment. I must also express my gratitude to you for showing such esteem for the Catholic Church in Japan and for your willingness to work together with her, and I am pleased that Catholics on their part actively collaborate with you.

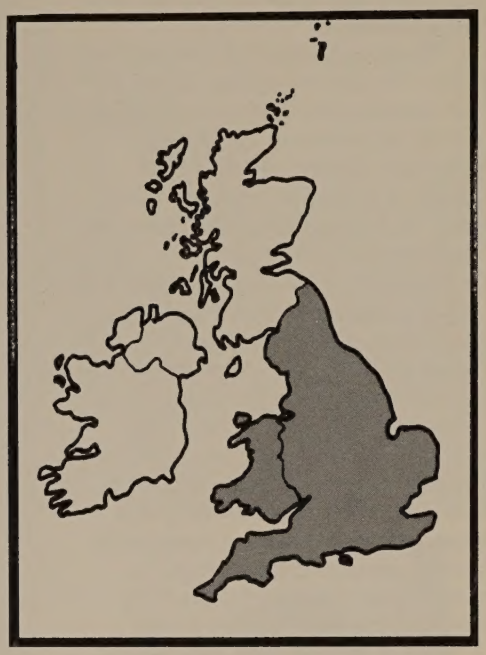
3. What can the Pope who comes from Rome say to you on his first visit to this renowned country of the East? You are the heirs and custodians of a time-honoured wisdom. That wisdom has inculcated in Japan and throughout the East high moral standards of life. It has taught you to venerate the "pure, clear and honest heart" *(akaku, kiyoku, naoki, kokoro)*. It has inspired you to see a divine presence in every creature, especially in every human being. It has instilled in you "selflessness and service of others as the summit of friendship and compassion", to use the words of your great teacher Saicho. It would take me a long time to list all the spiritual values of which you are the guardians and teachers. As spiritual head of the Catholic Church and as a disciple of Christ and as his Vicar, I express the fullness of my joy that God has poured out these gifts upon you, and that you express them with full civil liberty. The words of the Bible are true: the Wisdom of God encircled the vault of the sky and walked on the bottom of the deeps. Over the waves of the sea and over the whole earth and over every people and nation it has held sway (cf. Sir 24:5-6), "delighting to be with the sons of men" (Prov 8:31). Consequently Christians feel a special obligation to apply the words of Jesus when he says: "He that is not against us is for us" (Mk 9:40; Lk 9:50).

4. Yes indeed, in many things you are already with us. But we Christians must also say that our faith is Jesus Christ; it is Jesus Christ that we proclaim. We shall say even more, repeating the words of Saint Paul: "I have decided to know nothing among you except Jesus Christ and him crucified" (1 Cor 2:2) — Jesus Christ who is also risen for the salvation and happiness of all mankind (cf. 1Cor 15:20). Accordingly, we bring his name and his joyful message to all peoples and, while sincerely honouring their cultures and traditions, we respectfully invite them to listen to him and to open their hearts to him. When we enter into dialogue, it is in order to witness to Christ's love or, in concrete terms, "to foster unity and charity among individuals, indeed among peoples, by reflecting in the first place on what we have in common and what tends to promote fellowship among us" (cf. *Nostra Aetate*, 1). The message of Christ which is proclaimed by the Church is centered on love for man: this is Christ's great precept, the fullness of perfection. By "man" we mean anyone who is our neighbor, the individual person formed beneath his mother's heart.

5. In our commitment to man, we Christians are willing and ready to collaborate with you on behalf of man's dignity, his innate rights, the sacredness of his life even in his mother's womb, his freedom and self-determination on the individual level and on the level of society, his moral upbringing and the primacy of his spiritual dimension. As religious people, we must de-

(continued on page 28)

ENGLAND 20 YEARS LATER



The presence of the Focolare Movement in the British Isles over the past two decades has contributed to the ecumenical dialogue, a dialogue based especially on life. In these pages we will focus on the developments which have taken place there between Catholics and Anglicans.

Compiled by Giuseppe Garagnani

While flying towards London, high above the sea of clouds which covered Europe I began to think of my previous trips to this Island. I had visited there for business reasons first, and returned out of a desire to get to know different lands, other peoples, and the most famous of those art treasures which, throughout the centuries, have been brought to England from all over the world. More recently, on visiting Great Britain again, I had been struck by the British cathedrals. I had seen them as numerous, incomparable architectural monuments which bear witness to a long history of faith.

This time I was going there to reconstruct a sequence of relatively recent events which began twenty years ago when a few young girls landed in England to begin to weave among these islands the fragile web of a unique Christian experience. As we know, the origin of their activity could be traced back to another story — the experience of Chiara Lubich in Trent, Italy during World War II.

Several people from England had attended a Mariapolis[1] in the Dolomite Mountains in the late 1950's. Afterwards they had invited the focolarini from Paris and Brussels to come to England.

But in the beginning the focolarini knew only a few people, all Catholics, and scattered throughout the country. Perhaps the presence of many Irish in and around Liverpool accounts for the fact that there the Catholics were less dispersed. And yet for various reasons, Liverpool was the city where the Anglican and Catholic Churches had minimal contact with one another.

The story I am going to relate had its beginnings in that very city. So I decided to begin my series of interviews there.

1) Summer gatherings of the Focolare Movement. *See page 28.*

BEGINNINGS IN LIVERPOOL

The evening I arrived there was a lot of activity in the Focolare Center of Liverpool. Some of the Gen arrived while we were still eating dinner. They sat at the table with us and proceeded to finish eating — perhaps it would be more accurate to say "they did away with" —what remained of our meal. There were also several members of different religious communities who had come for a meeting, which would have started later. Father Green was with them and it was he who told me about his encounter with the Movement.

"I believe it was at the beginning of 1960," he told us. "On that day my pastor called to ask me to take care of two people who had come to visit him.

" 'They speak French,' he told me, 'and besides, I have very little time. Come see what you think of them. I seem to get the idea that they want to love God . . . '

"After having spoken with them for a full half-hour I had not understood anything they were trying to tell me. Only toward the end did I begin to get suspicious:

'You didn't come all the way here just to tell me this,' I said. 'Perhaps you have a secret . . . '

" 'Perhaps,' they answered me. And they left without saying anything more.

"Six months later I received a note: 'We are returning to see all our friends and deepen our unity.'

" 'But what can these girls, these focolarine, know about unity?' I thought. 'And not only that, in July everyone here is away on vacation . . . '

"To get further information I called a number I had found that was listed as their residence In London. Mrs. Batty answered the phone. 'Do they have somewhere to stay?' I asked her. 'Probably not,' she answered. I made it my business to find them a place to stay for three days. During that time, in the process of translating for the people I had invited to meet them, the story that they were telling entered my heart.

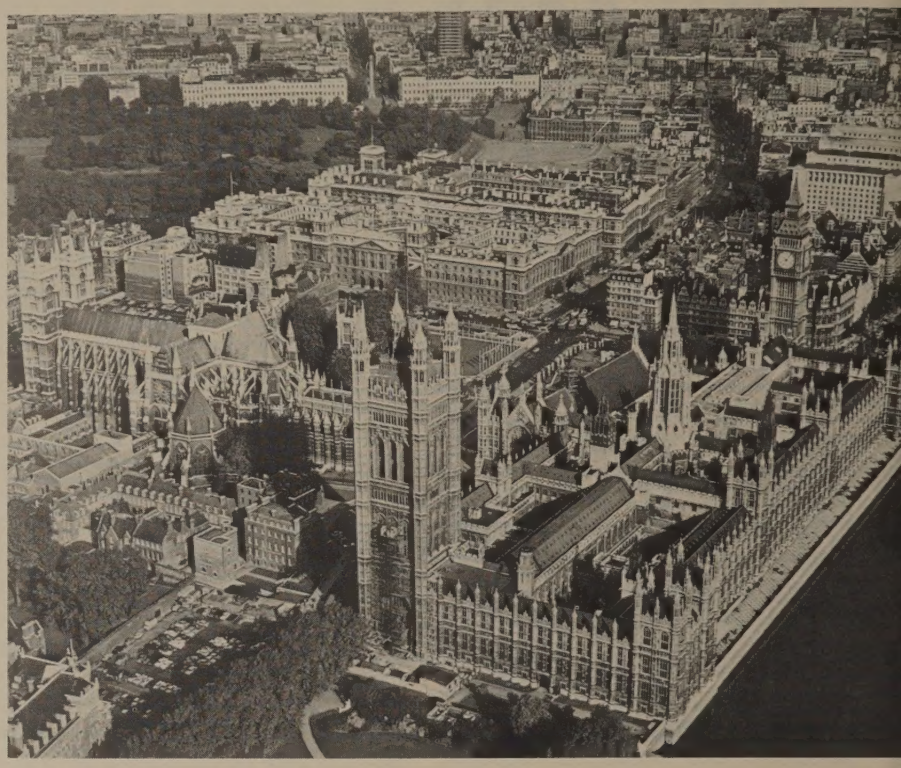
"But it was to be a long road for me to travel," he continued. "It wasn't easy for me to change my attitudes and lifesytle. And in addition, I still thought that what I had heard was good for the others and not for me.

"It was a decisive moment for me when I finally understood that the way of life being proposed was also meant for me. I discovered the key to that secret later on while translating the book, *Reaching for More*, by Fr. Pascal Foresi. One part of it deals in depth with the possibility every Christian has to give suffering a new value by uniting it to Christ's. For us, this suffering was disunity. It was a long process."

I found the outline of this process here and there in the stories of the many people I met during my visit. I started out in Liverpool where the first Focolare Center had been opened and then stopped in various parts of England, ending up in London where the main centers of the Movement are located today.

(continued on page 10)

A STORY IN PICTURES



English participants first attended the Mariapolis in 1957 at Fiera di Primiero in the Italian Alps. In order to continue the rapport established with these participants, the focolarini began travelling to England that same year and by 1960, using London as th home base they began to bring the spirituality to Ireland and Scotland as well. It soon came apparent that a Focolare Center needed to be opened in Great Britain. Cardinal Heenan, Archbishop of Westminster, while in Rome during Vatican II, met some mem bers of the Movement, and expressed his desire that Liverpool be the starting point for their work in England. Thus that city became the site of the first Focolare Center in th British Isles. "We were young and this immense world appearing before our eyes was u known to us. A world of many contrasts with deeply rooted traditions on the one han astounding progress on the other. Yet we were not afraid!" In the picture above: We se the well-known section of London with Westminster Abbey and the Parliament Buildi

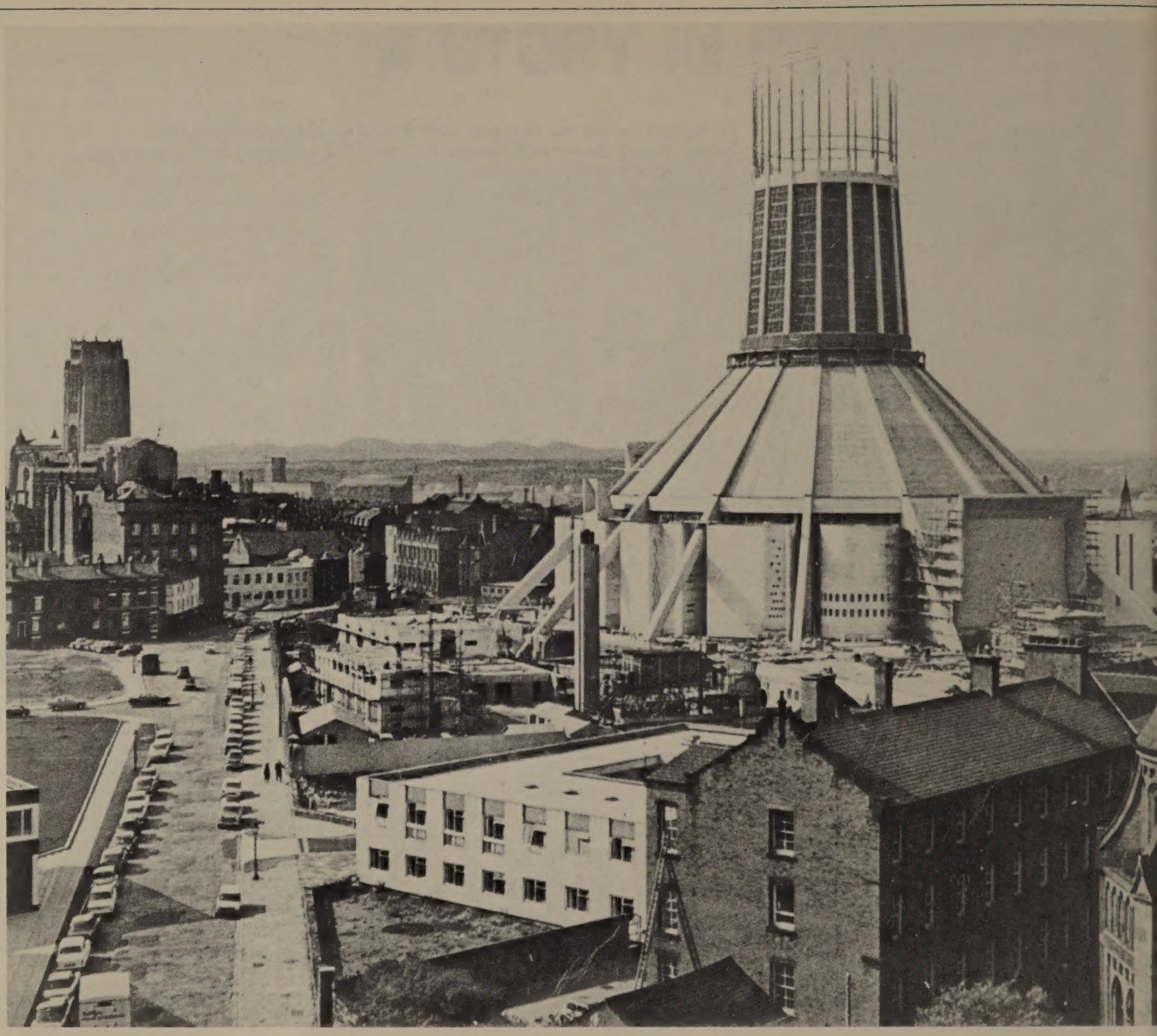
Valeria Ronchetti and Mari Ponticaccia during one of their first visits to Liverpool.

To the left we see the first women's Focolare Center in Liverpool.
Below: Penny Lane, now famous because of the Beatles, as it appears today.

The presence of Anglican observers at Vatican II, facilitated ecumenical contacts. The picture above was taken during an ecumenical gathering at Grottaferrata, Italy, in April 1962. From left to right we see: Father Pasquale Foresi, at the time ecclesiastical assistant of the Focolare Movement, Igino Giordani, then director of the Centro "Uno" (the center of ecumenical activities of the Focolare Movement), Anglican Canon Bernard Pawley, and his wife Mrs. Margaret Pawley, Chiara Lubich and Eli Folonari.

In 1965, a group of Anglicans, took part in an ecumenical gathering together with Catholics and Lutherans, at Rocca di Papa, near Rome. One participant shared his impressions: "I am in awe at what I have experienced here — a deep fraternity among persons of different Christian Churches who have decided to strive to be united in the name of Jesus." During this gathering, Chiara Lubich addressed those present and said: "What is ours is yours." This deeply touched the Anglican participants and provoked an immediate response: "What is ours, also belongs to you Catholics." In this way century-old psychological barriers crumbled on both sides. Soon afterwards, Chiara was invited to address the clergy and laity of Liverpool. This meeting which took place in the Anglican Cathedral there, proved to be decisive for the future ecumenical activity of the Movement.

In April, 1966, seventy Anglicans, young people and adults, religious and lay persons, travelled to Rome. They wanted to meet together with members of the Focolare Movement in order, "to become better acquainted with the Catholic Church, and to live an experience of the Gospel together." These gatherings have now become an annual occurrence.



Above we see Liverpool's two majestic cathedrals: in the foreground, the modern Catholic construction and in the background the neo-Gothic Anglican building where Chiara Lubich addressed a large group in 1965. The cathedrals are adjoined by Hope St., a symbolic name. Pictured to the left are Anglican Rev. William Pugh and Cardinal Bea during a gathering at the Mariapolis Center in Rocca di Papa.

On July 1, 1966, Chiara Lubich met with Dr. Ramsey (here to right) then Archbishop of Canterbury. He blessed the Movement wholeheartedly and bid the focolarini to "work within the Church of England, in order to bring to it the warmth of the focolare." At the same time the spreading of the Movement throughout the entire country led to the opening of two new Focolare Centers in London, one men's and one women's. That year the first Mariapolis in England was held in Twickenham. In January 1967, with the full endorsement of the Primate of the Anglican Church, Chiara was invited to speak in Canterbury during the week for Christian Unity. Those participating had travelled from all over Great Britain to attend. In 1969 during the Lambeth Conference (the world-wide Assembly of the Anglican Communion), Archbishop Stuart Blanch, now Archbishop of York organized several meetings to acquaint the participants with the Focolare. Many bishops who attended saw the spirituality of the Movement as a gift from God for the Church. In April 1977, Chiara Lubich was awarded the Templeton Prize in London. On that occasion she also met with Dr. Cogan (above), the Primate of the Anglican Church in Canterbury, He gave his blessing and encouragement to the work of the focolarini in the Anglican Church.

(continued from page 6)

I heard many stories about Catholics and Anglicans who welcomed the spirituality offered to them and invested their life in becoming, in turn, its promoters. Here I will relate only a few of these stories.

GOD'S UNEXPECTED "VIOLENCE"

One factor which I encountered over and over again was: all I spoke with had felt at a certain point that their plans and habits were being snatched away in an absurd and inexplicable way. And for the English, who like to understand just what is going on, this experience was even stronger. But today, each one of them sees in that "violence" of God a true, personal call to follow him.

While retracing these events with some of the people involved, recognizing the obstacles and mysterious plans of God, I found myself reliving the different moments of a marvellous adventure.

"I met the first focolarine," Margaret Brenikor said, "in February of 1960 when one of them, Eli, had come to Liverpool after having been invited by Bishop Boisquerin.

"At that time, I belonged to a Bible study group called 'Cana,' and I was asked to call everyone in the group in order to invite them. From that moment on I was living an 'absurdity.' The meeting was set for 7:00 P.M., the worst time for us mothers who have countless things to do around the house right then. But that did not occur to me. Each one of the people I had called had given me an ambiguous answer, so I was really unsure of how many would indeed attend. To do my part, I asked my husband to drive me to the meeting (because it was held on the opposite side of the city), to then take over for me at home and in caring for the children, and finally — if he still felt like it — to come and pick me up. I had never before asked him anything that went so much against our mentality.

"That evening I was the only one who showed up. The meeting was entirely for me. But when I heard Anne Marie, the mother of

A STORY IN PICTURES

Anglican bishops participating in an ecumenical gathering in Rocca di Papa, Italy take part in an audience with the Pope. Above: March 1978. We see Pope Paul VI greeting warmly Bishop William Baker, Auxiliary of Liverpool, Bishop Clifford Bishop, Bishop Ronald Goodchild, Assistant of Kensington (London), and Bishop Mark Wood, Auxiliary of Hereford. Below: April 1980. Pope John Paul II greeting the Anglican Bishops H. Richard Derby, Clifford Bishop, Ronald Goodchild and Jim Thompson. ●

four children, speak, I understood for the first time, that married people were not at all meant to be second-class Christians in the Church. 'I'll give you my address,' I told them. 'Call me up when you come back.' Those were my parting words. They did call me, and I too became a part of the story that was unfolding.

"It was finally decided to open a Focolare Center in Liverpool, but I was not given the chance to enjoy its presence, because just at that time my husband was transferred to Newcastle. I could not believe it . . . It was very hard to accept the idea of starting all over again in a new environment. And yet I felt that I now had a new responsibility: that of giving witness to an authentic Christian way of life through my own life. It took a while, but soon also in Newcastle we had a "word of life" group. For the rest, the story is still continuing."

William Pugh, an Anglican priest, was punctual for the appointment he had with me. "One beautiful day," he told me, "I heard that here in Liverpool there were some young women who 'lived the Gospel.' It was in spring of 1965, and just at that time I was holding a meeting for Anglican priests. I thought of inviting these girls to speak to us. There were nine of us altogether. There I heard for the first time the story of Chiara and how the first Focolare began. But the thing that struck me the most, more than what they said, was the atmosphere that their presence created.

"In order to get to know more about their life they suggested that I go to Rome to take part in a gathering for Catholics and Lutherans. Some friends in the community had already made arrangements for my ticket, so I could not refuse.

"We were just a small group of Anglicans, and at the Mariapolis Center[2] we found ourselves in the midst of a crowd of Lutherans and "focolarini." And yet we sensed immediately that, there, we were at home. We felt supported or better yet, carried along, by the love that surrounded us.

"It moves me to think about Chiara, Fr. Foresi, Cardinal Bea and also the Lutherans, Pfarrer Furst and Pfarrer Hess. The latter confided to me how deep an experience it had been for him to meet the Pope for the first time.

"And then I remember how Chiara told us at Loppiano that she was giving us everything the Movement had received both spiritually and materially; that it was all ours. That was how it all began for me . . .

"The following year, when Chiara came to Liverpool, she met my family, my wife and children, and we took part in a small Mariapolis at the "Cenacle." Then the Movement began to spread, and the first Mariapolis, attended by many Anglicans, was held in Twickenham.

"We began to have regular meetings at my house for all those (for the most part Anglicans) who wanted to commit themselves to following this way of unity.

"Every two years a group of us travelled to Rome. As far as I was concerned, I began trying to live the spirituality of the Movement in the school where I taught as well. I did everything I could to get those who had more experience than me to come there and speak. And as a consequence, many of those at the school also committed themselves to living in the same way.

"Then there were meetings in Germany, with the Lutherans, and there Fr. Wilkes and I were able to share our experiences.

"Still later, I recall, a gathering was held with twelve Anglican bishops where the focolarini explained something about the Movement. Little by little, the number of Anglicans who wanted to commit themselves to living this spirituality grew. And we have seen that the majority of them have remained faithful to this commitment."

AT LEEDS AMONG ANGLICAN PRIESTS

Simon Hoare, a young Anglican pastor, came to welcome me at the train station in Leeds. Before bringing me to his home, he wanted to give me a quick tour of the city, which is both modern and pleasant, laid out over gently flowing hills. His parish, located on the outskirts of the city, is surrounded by green fields. It was cool that evening when we arrived there, and we welcomed the warmth coming from the fireplace which Christine, Simon's wife, had lit for us. Stuart Burns, another Anglican pastor, had also come over. Together they told me about the life which had blossomed in the past few years among the Anglican priests and their families, especially there in Northern England.

" 'Gen Rosso'[3] introduced me to the Focolare, for the first time," Stuart said. "It was on the day of my ordination, in November of 1969, here in Leeds. But that seed remained buried for three years, until I attended a Mariapolis for priests. Then a small group of us began to meet, and after a while it seemed to us that we had made great progress in establishing a nice friendship. We thought that we had a true unity among us. But when the first difficulties arose we understood that this was not so, and that if we wanted to go ahead, we had to be ready to give our lives for one another.

"As far as I was concerned, the first thing that struck me was the new emphasis that the spirituality of the Movement placed on the presence of Jesus in our neighbor. This completely transformed all my relationships with others. I had often thought about this concept before, but had never done anything about it concretely. I only had ideas; I was lacking love.

"When a parish was entrusted to me, all of us priests prayed together that Jesus would truly be the one to guide my every action. The same thing happened with Simon. It was a very important step for us to begin sharing our ministry with the other priests. We prepared our sermons together and discussed together the problems in our parishes.

"Meanwhile, some members of our group (I think there were twenty-three of us by that time) began to leave for other dioceses — because in our Church we aren't connected with a particular diocese as Catholic priests are. We can move wherever we want. In this

2) A center for gatherings of the Focolare Movement located on the outskirts of Rome. 3) An international singing group of the Focolare Movement.

way the new priests who came, got to know the Movement here, while those who had left, bore fruit elsewhere. And life began to grow around each priest, among his parishioners and, in the different parishes.

"The spreading of this life depended a great deal on our efforts to encourage everyone to live the 'word of life.' A small group began to meet at my house and we based our program for the preparation of adults for Confirmation on the 'word of life'. It was a real success! Now everyone can see how the atmosphere in our parish has changed."

Simon, too, had his story:

"I was ordained in 1962, and just a year later something exceptional happened which exploded like a bomb throughout the Anglican Church. It was the publication of the book, *Honest to God*, by Bishop Robinson. For many years after that, I was a radical thinker, asking myself many questions about the faith, and doing away with the 'myth' of the Bible. I was living the same reality that the Church was going through at that time. The 60's were difficult years. For me, at that time, it was important to have a political awareness, open to the whole world, especially to the poor.

"This is the state I was in when I was invited to a concert by 'Gen Rosso'. I must admit that I did not like it too much. But someone persisted in inviting me and my wife Christine to go to Rome for an ecumenical convention, and in the end we decided to go. That week was marvellous! All along, however, I still believed that this spirit which I saw so alive in everyone could be explained by group dynamics. At that time, I had a group of about 150 people entrusted to me and I thought that if I could make them relive the experience I had had at Loppiano and all the rest; if, in other words, they were to go through all the steps in the right order, they too would have followed this way of life automatically.

"Then there was the Mariapolis, and there I was compelled to change my mind. I saw some people coming for one day, others for three, but all of them had the same spirit of selflessness and this certainly was not according to my ideas. It didn't fit in with my theories on group dynamics.

"It was then that I met Stuart, who is also an Anglican priest. If anyone had told me earlier that I would ever team up with someone so different from me . . . But I became more and more taken with this new life. I rediscovered my faith and began to believe in love.

"The first step I had to take — a difficult one for me — was that of accepting God as love. It took a lot of courage for me to admit that a God who is love permits everything that happens. But that discovery of God's love was the greatest gift I could ever have received.

"In 1975 we were invited to a meeting in Rome. Unexpectedly, while listening to a priest sharing his own experience there, I realized that I too was a part of this family.

"Coming from a traditional environment, and one that is very British, that was a difficult step for me to admit openly, and so I kept it a secret at first. It was only after some time had passed that I found the courage to express my new commitment before the others. The 'word of life' helped me to be more authentic. But if I think back on all the years that have passed; on the emptiness I felt during the 60's; on how God prepared me for the 70's so that I could receive this new life, now I would like him to make use of me. And he will, I hope, in the 80's."

While Simon was speaking his wife, Christine nodded in silence. Then she consented to finish the story.

"When I met the Movement during that famous ecumenical trip, I had already gone through, with Simon, many of his disappointments and difficulties. The period of time just before that gathering had been critical for us. Meeting people there who spoke about God with such ease and certainty was a totally new experience for me. It was truly overwhelming! Nevertheless, it took me a certain amount of time to decide to really become a part of the Movement. Every month we met with a couple who are friends of ours to share the "word of life," and slowly we began to re-

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AT HOME WITH "MOM" BATTY

They had told me that if I wanted to know something about the first years of the Movement in England, I should stop by and talk with "Mom" Batty in London.

Sipping our tea in front of a lit fireplace, "Mom" Batty opened up her book of memories. "I had a large home," she told me, "always filled with lots of people, youth from all over the world who came to London on vacation or to study. Then my home became the first 'base' for the focolarini. They were like my own children and I watched as they left from here to travel as far as Ireland and Scotland. Financial difficulties, the language barrier, the cold, and every other kind of inconvenience could not stop them. I still remember Gisella, Piero, and then Doriana came, and Desy, Valeria, Lella, Eli, Alfredo and Guido . . . but there are too many names . . . I gave them whatever I had and they did the same for me. Once they wrote a song for me for my birthday. We were really like one big family."

Then she told me how she travelled all the way to Liverpool to meet Chiara at the "Cenacle," but she asked me not to write what she experienced there. "There are certain things," she said, "that we'll understand only in heaven." And she added that she is happy to know that her moment of departure for there is near. In the meantime, however, she is not inactive. She even baked a delicious chocolate cake for me to take back to the first of her numerous "children" that I would meet. Saying good-bye to me at the door she whispered, "If I can help in any way, I'm always ready." •

A VOYAGE TOWARD UNITY

Mari Ponticaccia and Dimitri Bregant are the National Coordinators of the activities of the Focolare Movement in Great Britain, and have been for quite some time. I met with them at the beginning and at the end of my stay in London and they helped me to first formulate, and in the end, to complete, the panoramic view which I am attempting to present here.

Question: How much has the Movement spread in England and what are the various expressions of its life here?

Dimitri: Already back in 1970, several hundred people were acquainted with the Focolare Movement and had begun to experience the profound transformation which this spirituality can bring about in our personal lives as well as in our relationships with others. Groups of Catholics and, in a similar way, groups of Anglicans, committed themselves to this way of life, and already then one could see that the potential existed for the later development of the different branches of the Movement — the New Family Movement, the New Humanity Movement, the Parish Movement and the Gen. The spirituality of the Focolare began to spread then, demonstrating, first of all, how, even in a secularized, "post-Christian" society — as our British society is often defined — people thirst for God and desire to find once again an authentic relationship with him.

Today there are thousands of people who are part of the Movement here and we can see that its

growth has been characterized by the fact that Christians of different denominations have found in its spirituality of unity the answer for which they were searching. Because of this, many have com-

mitted themselves personally, following the basic principle that Pope John XXIII gave: to "seek what unites." They strive to observe the directives given by the Secretariat for Christian unity, as well as the frequent recommendations of the local Catholic and Anglican authorities. At the present time, the Movement is active in many Catholic and Anglican dioceses.

In the past ten years, the Focolare has spread throughout all of England, crossing the border into Ireland where the first Focolare Center was opened in 1971 and then into Scotland where a Focolare Center was opened in Glasgow in 1977.

Today in these three countries besides the Focolare Centers, there are Gen units, who spread this life especially among the young, and groups of "volunteers"[1] who give their contribution to the activities of their local Catholic and Anglican churches, as well as to those of the New Humanity Movement.

This year, everyone in the Movement will be working on different projects to foster the renewal of family life. Logically, the New Family Movement will be committed to this in a particular way.

There is also a publishing house which serves all the members and friends of the Movement. It publishes, above all, books on the spirituality, a monthly magazine, "New City," a magazine for children, "Gen 3," and for the very young, "Gen 4."

Question: Everytime Chiara Lubich visited England, or spoke at one of the ecumenical meetings held in Rome, significant steps were taken for the ecumenical activity and the development of the Movement. Could you tell us something about this?

Mari: The first decisive meeting took place during her visit to Liverpool in November of 1965 when, at the invitation of Dean Patey, Chiara spoke to the Anglican clergy and laity in the cathedral there. Liverpool, at that time, presented a number of obstacles for establishing an ecumenical dialogue. On the one hand, the Irish Catholics (about 40% of the population) harbored feelings of resentment and rancor; bitterness was felt also among the protestant orangemen and from time to time, furious clashes broke out between the two. It was precisely in that city that our ecumenical work began.

On that occasion, Canon Bernard Pawley, observer for the Church of England at the Second Vatican Council, stressed the importance of "striving to meet on the spiritual level," a principle that is characteristic of the ecumenical work of the Movement. Pope Paul VI himself, had confirmed the validity of this approach to Canon Pawley during an audience.

On the occasion of this meeting, a small Mariapolis was held at the "Cenacle." During this gathering, Chiara spoke to Catholics and Christians of various denominations on the basic points of the spirituality of the Movement: the promise of Jesus to be present among those united in

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EASTER 1981

IT IS ONLY BECAUSE YOU DIED
THAT WE CAN FACE DEATH.
IT IS ONLY BECAUSE YOU ROSE,
THAT WE CAN
BELIEVE IN THE RESURRECTION.

JESUS, ON EASTER MORNING, YOU APPEARED TO MARY MAGDALENE AND CALLED HER BY NAME.
YOU HAD FORGOTTEN EVERYTHING ABOUT HER: HER SINS, HER PAST.
YOU CALLED HER.
THE SAME APPLIES TO EACH OF US TOO THEN.
IF WE DECIDE TO LOVE YOU, YOU FORGET EVERYTHING AND CALL US BY NAME.
HOW CAN WE BE WORRIED SO OFTEN ABOUT OUR FAILURES, THEN, OUR PAST, OUR SINS?
ARE YOU NOT NOW THE SAME JESUS AS THEN?

CHIARA LUBICH

United Nations

Shown here is the Garden of Gethsemane, with the Church of All Nations in the center.

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his name, as a bond of unity; Jesus Crucified and Forsaken; the Word of Life. It was truly a very special occasion, forming the cornerstone for the future development of the Movement.

In April 1966, as she welcomed a group of Anglicans participating in the first ecumenical convention at the Mariapolis Center in Rocca di Papa, Chiara said among other things, "We are very near Rome; practically speaking, we are in Rome. It is the same Rome that still remembers the meeting of Archbishop Ramsey with His Holiness Pope Paul VI. That encounter was characterized above all else — it seemed to us — by a tremendous spirit of love between the Pope and the Primate of the Anglican Church.

"They said that in the spirit of the New Commandment of Jesus, they wanted to entrust the past to the mercy of God and — repeating the words of St. Paul — they declared their desire to forget everything that has happened and to push ahead towards the goal. Our desire is to do the same thing. This must be the very essence of the days which we will spend together here. We are already together, and united we can promise with all our heart that we want to do all that we can in order to give our contribution to unity.

"And we repeat to you what the Pope said to Archbishop Ramsey: 'You have not come to a foreign city, because in many ways Rome belongs to you too.' " Then she continued, "We want to learn here how to love one another in Christ and to build unity among us. This will witness the truth of Christ to the world, and, as a logical consequence, the world will be drawn to live this unity. What we want to do here is to begin this exchange of love which flows continually between England, Italy and wherever there are Anglicans, in such a way as to begin, with the grace of God, a great movement — like a spot of oil which spreads further and further."

One of the Anglican priests who was present said at the end of the meeting, "During these days, we have been shown a new way of viewing life. This vision is the result of God's work in people who were obedient to him, abandoning themselves to his will. We encountered the Gospel and some of its fruits in the 20th century, fruits which are real treasures of Christ.

"The Focolare Movement and Chiara came to England, and they invited us to their home. We have found that their home is ours and that its garden extends to the ends of the earth."

After the first meeting that Chiara had with Dr. Ramsey, the Archbishop of Canterbury in July of 1966, during the Week for Christian Unity in 1967, a representative of the Catholic Church was invited to speak at Canterbury for the first time. The March 10, 1967 issue of *Citta' Nuova* reported the event in this way: "Anglicans, Methodists, Episcopalians, Evangelicals, Lutherans, Baptists, Quakers, members of the Salvation Army, Catholics — all well-represented — prayed together for one week, almost two hours every day.

"It was three in the afternoon on Saturday, January 21, the time chosen for Chiara Lubich's talk to begin. It was a much awaited lecture: the idea of a Catholic speaking at Canterbury was new and exciting; the Movement was already loved and appreciated by many there and they wanted to know more. Around one hundred people were expected to participate. But at 3:00 P.M. the hall overflowed to such an extent that they had to move the entire meeting to an Anglican church nearby called the 'Christ Church Training Center.' There were 300 people present."

From then on, ecumenical meetings multiplied throughout all of England and Scotland. The focolarini were asked to share their life and spirituality with many people in many places. Meetings for 200 to 300 people were held each weekend in every area of Great Britain. Many began to follow this way of life, working towards unity and trying to put the Gospel into practice. Each year a group of 100-150 people comes to Rome during the week after Easter to attend the gatherings prepared by the ecumenical center of the Movement which is known as Centro "Uno." The frequent participation of representatives from the Secretariat for Christian Unity is always very much appreciated. For example, during one such meeting, on April 2, 1967, Cardinal Bea spoke to the participants. Other times it was Cardinal Willebrands or the vice-president of the Secretariat, Bishop Torrella. We will never forget the audiences with His Holiness Pope Paul VI (1966, '68, '74, '76, '78.) In 1976, he said, among other things: "We pray that your meeting at Rocca di Papa may be the sign of a new step forward in the dialogue between Anglicans and Catholics, and that, walking together humbly in a new life, we may one day achieve perfect unity in our Lord Jesus Christ." The most recent audience with Pope John Paul II in 1980 was also a very strong and important moment.

In May 1971, Chiara was invited to London once again to meet a group of Anglicans and Catholics. More than anything else, they wanted to commit themselves even more deeply to work in their Churches, in unity with their respective ecclesiastical authorities.

At the present time in Great Britain, we do not speak of two distinct groups who are coming closer to one another. Rather unity is progressing on different levels, through the life and witness of many people.

Question: How do the Catholic and Anglican hierarchies view what the Movement has done thus far?

Dimitri: It was Cardinal Heenan who, during the Council, encouraged us to come to England. On various occasions, the Catholic hierarchy has blessed the work the Movement is doing to contribute to the renewal of the Church, unity among Christians and the spreading of the Gospel. Numerous bishops, for example Bishop Guazzelli, who is responsible for the Lay Apostolate in London, have attended the Mariapolis and other gatherings of the Movement.

Bishop Clark of East Anglia, vice-president of the Catholic-Anglican Theological Commission, believes that the experience of the Movement plays a very important role in ecumenism; so much so that he wanted a Focolare Center to be opened in the city of Walsingham, where there are two shrines in honor of Mary — one Catholic and one Anglican.

The Anglican Church has also openly expressed its approval of and appreciation for what the Movement is doing. The first time was in 1966, when Chiara,accompanied by Canon John Findlow (director of the Anglican Center in Rome) visited Dr. Ramsey. He gave his blessing, encouraging the first steps being taken then to bring the spirituality of the Movement to the Anglicans. "You have much to give the Church of England," he told us. "The hand of God is here. You can bring this fire into our Church." This happened on July 1, 1966. His successors have also expressed their encouragement.

Anglican bishops are often present at our various activities, and their contribution is always vital. Bishop John Dennis of Knaresborough shared an experience he had one day during the last Mariapolis. While celebrating the Anglican Eucharist at the same time that a Catholic Mass was going on in an adjacent room, he realized that no division existed any longer for him. Mutual love was so strong that it had, in a certain way, filled the gap that separated them.

The Anglican bishops, through this participation in the summer Mariapolises and the annual ecumenical conventions in Rome, bring to these gatherings the fruits of their personal experience, as well as the contribution of their Church's tradition.

Question: How did it happen that the Movement which came to life in 1943 within the Catholic Church has become so widespread among the Anglicans, who thus strive to build and maintain a deep spiritual unity with Catholics?

Dimitri: The methods used by the Focolare Movement, which contain and communicate its spirituality, were seen also by the Anglicans as valid means for bringing the spirit of unity into the world. All participate actively in the life of the Movement, for example, through the "Word of Life," which is a very effective means of spreading the Gospel. The Anglican bishops have noted, and expressed their appreciation for, the fact that wherever their priests are committed to living the spirituality of unity, they have seen new life return to their parishes.

Question: Through the experiences that I have gathered, I have noticed that those who become a part of the Movement, are, consequently, more actively involved in their respective churches. The example therefore that Anglicans and Catholics can give to one another has been decisive. What are the most evident fruits of this witness?

Mari: The re-evangelization which has taken place in these past few years among Catholics and Anglicans has brought about, and continues to bring about, countless fruits within both Churches. This can be said both for the testimony given when they are together and also for the work done within each Church.

At the Mariapolis, for example, as at every other kind of meeting in which both Anglicans and Catholics participate, a large percentage of persons who find themselves in difficult, sad or even desperate situations re-discover life's true values.

Whether they are Catholics or Anglicans, they understand more deeply their own tradition, finding anew its values and adhering more faithfully to the directives given by their bishops.

There have been instances in which baptized Catholics have returned to the sacraments and to the Catholic Church after having seen the witness given by Anglicans who are united in the name of Jesus and live mutual love. Other times, the unity lived among Catholics has brought many Anglicans to return to their own Church and to the sacraments. The experience of mutual love, lived throughout the years, by members of the two Churches makes us say today that we have found a new form of relationship.

The desire to live according to the promise of Jesus: "Wherever two or three are united in my name, there I am in their midst" (Mt. 18:20), has led to an experience of deep unity, while at the same time, all maintain their own ecclesiastical identity.

This dynamic experience of life — being united yet distinct — engrafted on the path of ecumenism travelled by the two Churches, gives us hope for the future. In the meantime, as Pope John Paul II emphasized recently during his trip to Germany, together we want to concern ourselves with the non-believing world so that, drawn by the witness of unity, all may believe.

Question: What part does the present work of the Movement play in the life of the Catholic Church of England?

Dimitri: 1980 was the year of the Pastoral Congress of the Catholic Church in England, which was held in Liverpool. In response to the recommendations which emerged during the Congress, the bishops directed a message entitled: "The Easter People," to all the Catholics in the country. It says among other things: "Yet the clearer perception of baptism is generating momentum towards full communion. It is being experienced particularly by those committed to their own Churches in England and Wales. So much so that we feel able to remark that, although we are still divided, although we have not achieved that unity for which Christ prayed the night before he died, we are becoming almost imperceptibly one community of reconciliation. We are no longer just communities in process of reconciliation: we have achieved — all but with the reservation that our common sinfulness and blurred vision imposes on such an acclamation — a reconciliation in charity."[2] This reconciliation can also be found at the very basis of the life that the Focolare Movement seeks to spread at all levels, and it is the starting point for our commitment to a life of unity. ●

1) See inside back cover. 2) "The Easter People," cited from One in Christ, Vol. 16 (1980) pp. 347-348.

when they used to throw stones at us

I went to college in Liverpool for three years in order to become a teacher, together with girls from many different religious denominations. The only ones who didn't go there were the Catholics, because they had their own schools. There was a lot of ecumenical activity; we worked together with enthusiasm.

Even though I was Anglican, I often sang in the Methodist, Baptist and Quaker Churches. The only ones with whom we had little contact were the Catholics. At the end of the three years there was the Week of Prayer for Christian Unity. Some Catholic priests from the area came to a gathering organized as part of the program for the week. We were happy that they participated.

After college, I found a job in my parish. It was the era of the "teddy boys" (gangs), and the pastor of our parish tried to reach out to these boys. A group of us worked with him but many adults opposed this action because they did not consider it to be constructive.

It seemed to me that the parish was dead: everyone was against those of us who wanted to introduce new activities. I really got disillusioned. So I said to God: "Either you have me meet people who want to work seriously for you or else I'll leave the Church." A few days later, an Anglican Franciscan monk came to preach in our parish. He spoke about a group of people from Trent, Italy, and about a young girl Chiara Lubich. He told of the beautiful experience they had had during the war. At that moment. I got the impression that none of them had survived the bombings. This hurt me because I would have really wanted to meet them.

A short while later I heard someone speak about Loppiano, describing it as a wonderful city of unity, where young people from all over the world went to live together and to build that unity that Jesus asked for when he prayed: "That all may be one." But I didn't make any connection between this and the story of those girls from Trent.

Shortly afterwards I happened to get invited to the Focolare Center, and only then did the light

Lesley Ellison who relates here her experience.

come. During that visit I felt really uncomfortable, I almost wanted to run away. They gave me a cup of tea, asked me to sing my songs, which were full of bitterness. Yet they listened to me all the way to the end even reminding me that the characteristic of a Christian is peace. As I was leaving I could tell their "Hope to see you again," was sincere. But as soon as the door closed behind my back, I let out a sigh of relief and said to myself, "I'll never return."

However, the second time came. It was pouring rain and the wind was blowing. I had to fight my way ahead with an umbrella. I kept asking myself: "Why are you doing it? Why are you going back?" But the peace that I had experienced there irresistibly attracted me.

A year passed and it was again the Week of Prayer for Christian Unity. I was told that Chiara Lubich would be coming to Canterbury. However, many Catholics would be coming with her and even though I really wanted to meet her, it wasn't easy for me to be in that environment. I remembered how when I was a child, the Irish Catholics used to have their processions every year along the shore and we would go to throw stones at them. Then when we had our processions, they would come to throw stones at us.

I overcame my apprehension and went. On that occasion I experienced a capacity to love God that I hadn't had before. But the decisive moment came for me later that day when I returned to Liverpool. Upon arriving, there were no means of transportation for me to get home, so a Catholic family offered to drive me.

I kept thinking, "These people are Catholics, and yet they are treating me in this way even though I'm Protestant. Perhaps it was the first time I had seen love overcome the barrier between Catholics and Protestants. This fact really conquered me and I understood that now it was my turn to do something.

At that time I had just begun teaching, I was working in a school that was perfect for me: only good children, from good well-educated families. But that month we were living the word of life, where Jesus says that he has come to bring the good news to the poor.

I thought to myself: "What does that have to do with me? I don't have any contact with the poor." That week I received a phone call from a friend of mine, who was principal of a school located in one of the poorest neighborhoods of Liverpool. There the children came to school without shoes, many of their fathers were in prison, or simply were not there. "I need a teacher," she told me. "Can you come?" It was a shock for me, but I understood that this was my chance to live the word of life. With this I said yes and thus began a Christian experience that was very deep.

I remember that once, **Citta Nuova** *published a meditation by Chiara that said more or less: if you love, every sunset becomes a dawn. It really struck me deeply and I understood: this is my ideal, what I have to do is to love the cross, the suffering that comes from the division still existing among Christians. I made my choice and everything changed as if from night to day. I even wrote a song which said how every sunset becomes a dawn.*

I was happy. I had found a new way to give my contribution to rebuilding unity among Christians. ●

Callan Slipper, one of the Anglican youths interviewed for this article, together with a Gen 3.

(continued from page 12)

discover our faith, to believe in God. We also kept in contact with the families of other Anglican priests, and all of this helped me to grow."

THE CONTRIBUTION OF THE YOUNG PEOPLE

There wasn't one step on my journey, not one house I entered, where I didn't also meet young people. However, it is not always easy to get them to say something about themselves, especially regarding the deeper aspects of their life. Only rarely are they able to express these things in words, because they are the most precious.

But every once in awhile the occasion presented itself and I did not let those few chances go by. With Callan, I took advantage of a train trip we took together to put my tape recorder in front of him. He could not say "no." "I was already a little hippy as a kid," he told me, "wandering here and there. Like everyone else my age, I was concerned about finding the truth. I looked all over for it, indifferently, because it didn't seem to me that the Church had a monopoly on it. I also got interested in other religions, and at a certain point, with all these different ideas I was getting, I started creating "my own" truth. In a short time I gradually ended up losing faith in myself, and finally I was left without even that idea of God that I had tried to keep from my childhood. I was left with a great emptiness and I began to find reasons for the total lack of meaning in everything that surrounded me. Even my own existence seemed absurd to me. And I was not the only one who thought this way.

"The only thing that remained with me was a love for beauty, and I kept looking for the truth in beautiful things. Then, little by little, I began to come out of this confusion and I realized that perhaps deep at the end of my emptiness God was waiting for me — that he was the one who would fulfill me. I knew that many others had the same problem, even though they tried to hide it.

"At this point someone invited me to a Mariapolis. There I felt that I had found the solution to my problems. I got to know the Gen and in 1974, at one of their conventions in Liverpool, I began to understand that all the things I had found previously and that contained perhaps only a smattering of the truth, were present in Jesus. But I felt his presence most— that is, the truth that I had always sought— wherever mutual love was lived.

"Until then, I had never been too concerned about my being Anglican or anything else; I was only interested in finding the truth, whether it be in Jesus or elsewhere. At that point, though, I also became aware of being an Anglican and this meant I had to see things differently. I began to ask myself certain questions about the division existing between the Catholic and Anglican Churches. I had to share in the pain of this division and do my little part to bring about unity."

DISCOVERING THE "GOLD" OF CHRIST IN EVERY CHILD OF GOD

After having been in London for a few days I had made some friends. I had gotten to know Tim and Mike who are from Liverpool. Malcolm from Yorkshire, Barry who is Irish, Rumold from Holland and Manfred, a 6 foot tall German. We were together for breakfast and dinner, sometimes also for lunch, and oftentimes for tea. We travelled in the car, on the subway, here and there. We spoke of many things. They are workers and students of different Christian Churches who have chosen to live in order to bear witness to unity.

I also met countless families, religious, priests, and even young people and children who have made this choice.

"Above and beyond the doctrinal points which still have to be clarified," a Catholic bishop from Germany by the name of Klaus Hemmerle whom I met there told me, "unity requires from us that we commit ourselves to building it with our life. It requires getting to know all the questions and problems of the others so that we can entrust them — like the money in the Gospel parable — to the one banker, Jesus. Even the obstacles which are still causing divisions can then become bridges which unite us. In this way it becomes possible for us to share in the treasures of the others and discover the 'gold' of Christ in every child of God."

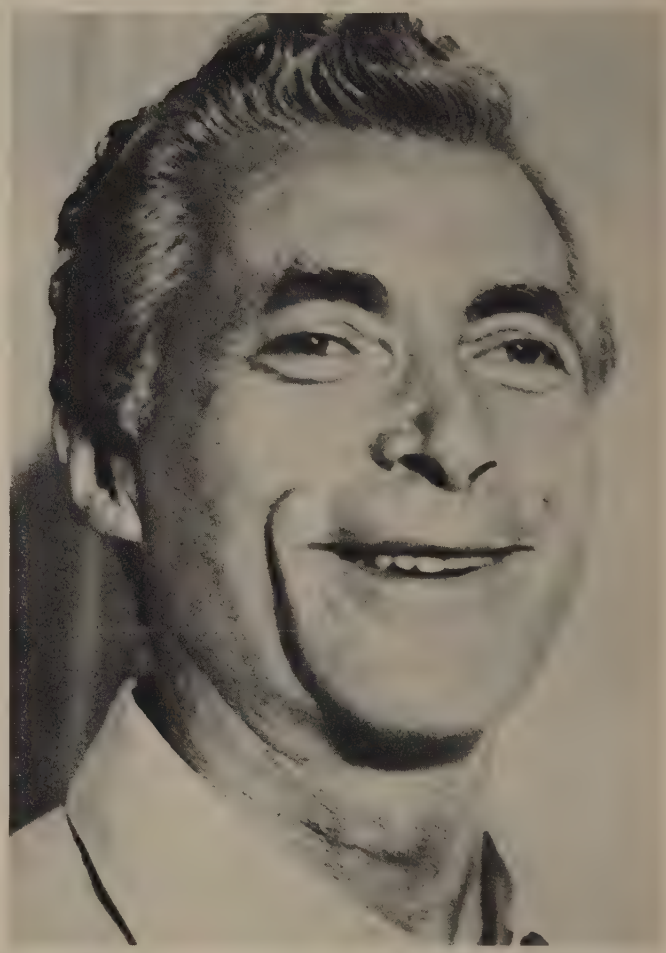
In the vast context of all the ecumenical work that has been carried out by the Churches for some time — work which has made it possible to overcome many disputed points and misunderstandings — here in this melting pot of races, denominations and ideas, many are committing their lives to bear witness to the unity Jesus prayed for. ●

NINO MISANI
behind carletti's smile

by ORESTE PALIOTTI

To the readers of *Citta' Nuova* (The Focolare Movement's magazine in Italian) he was known as Ernesto Carletti, editor of the comic page, and not many knew that his real name was Nino Misani. Nor was it generally known that behind his pleasant sense of humor there was a man who had taken life seriously and decided to spend it at the service of others.

Whenever you were with him, you felt as though you were someone special, the center of his attention, as though no one else existed for him in that moment. This is how Nino was and we might wonder how he made it to get that way.



Nino Misani, who died on December 23, 1980 at the age of 58.

From a very early age he had had a burning desire to find the truth. He had sought it in beauty, in travelling, in the most various experiences — from painting in a Paris studio to boxing. At one point he went through a moral crisis which made him suffer very much. And when, approaching the age of thirty, he found his faith once more, he was not at peace until he discovered the way to put it into practice in an authentic way.

The answer came in 1956 when, having met some members of the Focolare Movement, he enthusiastically embraced its spirituality. Attracted by the idea of a total commitment, he almost immediately expressed this desire to enter the community of the Focolare. And even though, for quite some time, his poor health seemed to make it difficult for him to become a focolarino, he never doubted his choice for a moment.

Chiara Lubich, foundress of the Movement, had given him this sentence of the Gospel as his guideline and motto: "Come, follow me." In that difficult moment, Nino understood that he had not been called to follow a "glorious" Jesus, but a crucified one, "Jesus Forsaken." Often in his life he was to remember this: "Come, follow me," in many different painful events: the death of his father at a young age, the almost total loss of the sight of one eye, his recurring illnesses . . . .

He worked as a salesman, first of textiles, in Milan, then of toys all over Italy — certainly not by choice, but by necessity, for he was more inclined to art and literature. And yet, he handled even the most complicated situations so well that most of his associates took him for a born businessman.

His sense of humor, for which so many loved him, began to develop when he entered the Focolare. It was prompted by his new vision of life, a more divine one, when compared to the petty, shortsighted, often tragic limitations of human beings (himself included). This is what the artist, Vittorio Sedini, who worked with Nino in preparing the comic page of our magazine, as well as other publications, has to say about him:

"All of us, absolutely all of us, stumble as we walk. But every time Nino stumbles, he stops for a while to think it over and he once again starts on his way laugh-

Nino, taking part in an improvised skit during a gathering of focolarini at the Mariapolis Center of Rocca di Papa, near Rome. His humoristic talent developed spontaneously through his observation of the simple happenings of daily life. His many writings and books give witness to this capacity that Nino had.

ing about it. Then he tells us what happened and makes us all smile. This, come to think of it, is what his style of humor boils down to." It is a style which became more and more refined as the years went by. It never acquired the bite of satire, yet it hit the point dead center. It was an amiable way of making fun of not man, but the "old man," [1] who constantly lies in ambush for all of us.

Nino himself wrote some years ago: "Humor, in my opinion, is an unforeseen dimension that goes beyond a person's traditional measurements such as height, length, width, and depth, and thus manages to uncover his four 'anti-measurements' — shortness, smallness, narrowness, and superficiality.

"It is something that hits you suddenly when you least expect it. It happend to me long ago once while I was shaving. At that time I was dreaming of becoming a movie actor, and I often practiced in front of the mirror. One morning however, as I was shaving before a three-faced mirror, I saw my nose in profile for the first time. That did it. It made me radically change the general direction of my life's plans.

"Humor must be something similar: a sudden discovery of the dimensions of our own, as well as other people's noses.

"This is how it can happen that many people, who are not aware of their 'anti-measurements,' lose sight of reality and end up imagining themselves to be the most various kinds of personalities, from Napoleon to a hard boiled egg. This increases the confusion already existing in this field, not so much for those who think they are a boiled egg as, primarily, for those who think they are Napoleon. With a little bit of patience the boiled egg manages to find his right dimension again, while Napoleon always runs the risk of some Waterloo . . . "

Looking back at Nino's life, it is clear that even his humoristic genius was a means for him to create and re-create wherever he went, that family atmosphere everyone yearns for, in which everybody feels at ease. It was his talent. With a witty remark, he often solved difficult situations which normally would require a long conversation.

He started working for *Citta' Nuova* in 1967. In addition to working for the page called "relax," he headed the advertising department. Neither of the two tasks was easy for him.

True to the characteristics of his native Lombardy, Nino was a precise, practical person, yet capable of conveying much human warmth. He had a gift for establishing simple, spontaneous relationships, as could be seen from the extraordinary number of friends he made everywhere in the course of his business calls to the various companies and publishers. He had earned the esteem and confidence of many and people often shared their most personal, difficult experiences with him. A publisher from Turin told us recently: "Every time I heard Misani was coming I changed all my previous appointments not to miss his visit. He always gave me courage and optimism. Each time he helped me come out of the world of emptiness and led me into the real one. . . . "

Among the people he kept in touch with throughout the years, he most cherished those who most reminded him of the suffering Jesus, the Jesus he has always searched for. They were relatives in difficulty, a painter friend who had no faith, an elderly couple from a little village in Emilia whom he never failed to visit when heading north on his business trips . . .

Every time he returned from a trip he brought a little gift. And when he was asked how it had gone, he would answer kiddingly: "Oh, great! I landed a lot of contracts!" or: "Oh, great! I didn't even land one contract!"

Nino was blessed with the simplicity of a child, and this enabled him to grasp in a particular way the constant newness and the beauty of the evangelical ideal that had fascinated him. This is why he never turned back. As the years passed, he acquired a very deep appreciation for the unity which Jesus had asked for those who follow him, and he made every effort to build this unity, primarily in the community in which he lived. Even though he was gifted with a very sharp intelligence, he did not like the idea of exalting it. He was convinced that unless it was subordinated to charity, intelligence was a source of pride leading one away from the truth, which is love. The year 1979 was a decisive one in Nino's spiritual "life." He suffered a severe collapse of his general

health and those close to him felt that he was going through a period of darkness, a sort of "night." He could only see his faults and limitations which appeared enormous to him. He came out of this period purified. As he later confided to one of us, it was only after that deep suffering — during which he experienced God's "jealous" love for him — that he came to know what true freedom is — "freedom from attachment to people and things . . . "

Hence he acquired a deep sense of peace and gradual detachment from everything he did, even though he did resume his activities after his illness and pursued them with his usual tenacity and precision. Those who had known his impetuous character, and how demanding he could be at work, were now amazed to discover his delicate, almost motherly, concern and understanding towards everyone. He always made it to see even the little things. "Even when he was sick, he was the first to notice if anything was missing from the dinner table and he was the first to get up and fetch it for us. His love was concrete."

When, in October of 1980, he learned that he was seriously ill and had to go to the hospital, Nino came up with this remark: "Now I'm even supposed to become a saint!" Actually, deep down, this was his most fervent aspiration. However, the possibility to reach it was now being given to him in the crudest way. He was afraid of what was awaiting him, but was attracted by it at the same time. Yet never did he act like a hero.

During his stay at the hospital his interior life seemed to grow more and more. "Up to now I have always tried to discover what I was supposed to do, how I could work for God, like someone who studies a road map. Now I see that I was wrong. It is not I who must look for the road, it is God who guides me."

In the midst of great pain, his keen sense of humor did not fail him. On November 11, for instance, he wrote these few lines with great physical effort, "I'm trying to live this mysterious gift of my illness. Every day I receive the help and the support I need to live the will of God as best I can, with all my heart and with joy. I am discovering many things anew and they are as sweet tasting as the cake you sent me . . . "

Meanwhile the disease progressed. After an attempt to arrest it surgically, Nino commented: "I thought I had made some progress, but it looks as though a much deeper furrowing was necessary . . . "

As his condition worsened, he kept smiling to those who took care of him, thanking them for every kind gesture, for every little attention given to him.

The week before Christmas, during the last two days of his life, Nino, by that time extremely weak, could only whisper a few words, now and then. "We'll get along fine, Jesus and I." And at another time: "Now I understand," stand," "What?" we asked. "Authenticity." ●

MEZZACODA,
The dog
with half a tail

"Mezzacoda" is a typically national dog, moderately critical, cautiously philosophical with a little biting humor, here and there. He is different from all other races of dogs on the market inasmuch as he has a huge family to support (that of his masters). He therefore possesses a so far unprecedented, vast knowledge of the problems of humans in their various stages of development. Furthermore, in spite of the crisis of values, the crisis of institutions, the energy crisis, inflation, family crisis, and the government crisis, he is, and remains, a very optimistic dog. He has, of course, his own vision of the world, and his own original interpretation of life. With regards to hunting, for instance, he is a conscientious objector. He does participate in hunting parties, but only to distract the hunters' attention with his sudden standstill postures, remaining motionless for hours, so that even the most elderly of game has plenty of time to escape.

How he lost a good part of his tail is a mystery which has never been fully solved. It is not known, whether he inherited it genetically from an ancestor who had taken part in the Crusades, or whether it was the consequence of a harsh encounter with city traffic. It is however certain that this reduced tail has made him particularly sensitive to the underprivileged, to whom he devotes all the moments he can spare from his family obligations.

At home everyone is proud to enjoy his esteem, and all turn to him when in need of solidarity and understanding. This, perhaps, is why "Mezzacoda" has become an indispensable member of the family — a member who, whenever necessary, can also be ignored without any sense of guilt on one side, or long faces on the other.

(Excerpt taken from "Mezzacoda," by E. Carletti & V. Sedini, Citta' Nuova, Rome 1980)

1) Refers to Eph. 4:22. "Put off your old man. . and put on the new man of Christ."

WORD OF LIFE

"I am the resurrection
and
the life."

(John 11:25)

The word makes us live.

The word makes us free.

The word guarantees happiness.

The word converts.

The word purifies us.

The word draws us to our specific vocations.

The word brings forth the hatred of the world and the sanctity of the disciple.

The word makes us see the truth.

The word brings comfort.

The word gives us joy.

The word produces works.

The word gives wisdom.

The word preserves us from human concerns.

The word obtains everything.

The word brings about union with God.

The word gives us hope of eternal life.

The word makes us one.

The word changes one's mentality.

The word makes each soul a heaven.

"I am the resurrection and the life" (Jn. 11:25).

Jesus said these words, as you probably recall, shortly before he raised Lazarus from the dead.

Lazarus had two sisters, Martha and Mary. When Martha heard that Jesus was coming, she immediately ran to meet him and said, "Lord, if you had been here, my brother would never have died." "Your brother will rise again," Jesus answered. She replied, "I know that he will rise again in the resurrection on the last day." Then Jesus declared: "I am the resurrection and the life: whoever believes in me, though he should die, will come to life; and whoever is alive and believes in me will never die."

"I am the resurrection and the life."

On various occasions, Jesus used the expression, "I am . . . " in order to clarify who he is in relationship to us. In this instance he wants to tell us that he is the one who possesses the most precious thing that anyone could desire Life, the Life that will never die.

If you have read John's Gospel, you have certainly noticed that Jesus also said, "Just as the Father possesses life in himself, so has he granted it to the Son to have life in himself" (Jn. 5:26).

And since Jesus has Life, he can give it to others.

"I am the resurrection and the life."

We see from Martha's reply to Jesus, that she, like the majority of the Jews, believed in "the resurrection on the last day."

But with his wonderful affirmation, "I am the resurrection and the life," Jesus tells her that she does not have to wait, hoping for the future resurrection of the dead. Right now, in the present moment, for all those who believe in him, he is already Life — the divine, ineffable, eternal Life that will never die.

If Jesus is in those who believe, if he is in you, you will not die. This Life in all who believe is a participation in the Life of the risen Jesus, and is, therefore, quite different from our ordinary human condition.

This extraordinary Life which you, too, already possess, will become fully manifest on the last day. Then, with your whole being, you will take part in the resurrection that is to come.

"I am the resurrection and the life."

With these words Jesus is certainly not denying that physical death exists, but he is telling us that physical death does not mean the loss of true Life. For all of us, death will remain a unique, intense, perhaps even feared experience. But it will never again mean that existence is pointless, never will it be absurd anymore, the failure of one's life. It will no longer be the end of everything. For us, death will not mean that we have truly died.

"I am the resurrection and the life."

We were born into this Life that will never die, at the moment of our baptism. Then and there — even though, as human beings, we were destined to die — we received immortal Life from Christ. At baptism, in fact, we received the Holy Spirit who is the one who raised Jesus from the dead.

The prerequisite for receiving this sacrament was the faith which you professed, or which was professed for you by your godparents. In fact, Jesus stated clearly to Martha: "Whoever believes in me, though he should die, will come to life."

In this context, "believing" is something very serious and important. It does not mean simply accepting the truths Jesus has proclaimed; it means adhering to them with our whole being.

In order to have this Life, therefore, we must say our "yes" to Christ. And this means adhering to his words, to his commands — living according to them. For Jesus promised, "If anyone keeps my word, he will never see death" (Jn. 8:51).

And since the teachings of Christ are summed up in the word "love," John wrote, "We know that we have passed from death to life, because we love the brethren" (1 Jn. 3:14).

"I am the resurrection and the life."

How can we be anything but happy? We possess Life!

"Not I," you might say. "I am baptized but I have not lived according to Christ's words; I have not put them into practice. I have even gone against his commands in very serious matters. How can I possibly possess that Life that will never die?"

Jesus took this into consideration as well, and left us a remedy. If you so desire, he is only too happy to rescue you from this situation that is worrying you and weighing you down. He wants to free you from whatever you may have done through his priests in the sacrament of reconciliation; for whatever the priest nullifies on earth will be nullified in heaven.

Accept with deep gratitude the life-giving remedies that Jesus — aware of our human frailty — has prepared for us, and through them reacquire Life. In this way you, too, can begin immediately to share in the greatest grace that Christianity offers to all people of all times: resurrection, and the Life that will never end.

CHIARA LUBICH

EXPERIENCES

The following are experiences that some of our readers shared with us in living the Gospel.

A DEMANDING ENTERPRISE

I am a student at a fairly large university. At the beginning of this semester I enrolled in a theology class which I needed to fulfill one of my core requirements. On the first day of class I arrived and found myself in a large, half empty classroom. The teacher began to present the outline of how she was intending to teach this course. She had changed the set outline to correspond to the views she held, on various controversial issues existing today.

In the following classes ideas were presented which didn't seem true, but at first it was hard to tell because of the manner in which they were presented. At a certain point something was said which was against the Christian faith. The word of life at that time was, "And indeed, which of you here, intending to build a tower, would not first sit down and work out the cost to see if you had enough to complete it?" (Luke 14:28). I remembered the words of the commentary ". . . to be a Christian is a very demanding enterprise." Was I ready to build the tower of my Christian life and defend what I knew was true? I raised my hand and told my teacher that what she was saying wasn't true. She was surprised and made a comment that caused the whole class to laugh at me. This happened many times — almost every class. But I couldn't let her convince the students that what she was saying was right.

After the first incident I found myself all alone. Many of the students would avoid me when I saw them on campus or in the hall. Despite this, each time I came to class, I tried to be the first to say hello, and ask the other students how school was going. Slowly I noticed that some of them began to respond. Some began to say "hi" to me, with a few I noticed that a rapport was being built. Then one day after the teacher had finished making a statement about something I raised my hand and told her that there was another side to what she was saying. I shared what I believed, with a personal experience. I was ready for her to say something again to ridicule me, when another girl in my class raised her hand and said, "I

agree!" The teacher was really surprised. This girl, of all the other students in my class, had been the one who up until then had supported the teacher the most. The issue was dropped but after class that day the girl and I began to talk. She wanted to know more about why I reacted as I did, and I was able to share with her something about my desire to live Christianity in an authentic way.

But I couldn't stop there. I had to find a way to establish a rapport also with my teacher. One afternoon while I was walking to one of my classes, I saw her sitting on a bench by herself. She was reading a book, so I knew I could easily walk by and she wouldn't know. But then I stopped myself. Greeting her at that moment could be part of my "tower." I went up to her and said "hello." She was surprised but happy to see me.We talked for awhile during which she asked me what I thought about a certain idea she had for the class. We were able to exchange our ideas and at the same time, I felt that a barrier was crumbling.

There were still times after this when I raised my hand but the difference was that everyone really listened to what I said, instead of laughing.

The semester ended and I waited anxiously for my grades to arrive. When I opened the envelope I couldn't believe my eyes — I had received an "A."

B. R.

LOVE YOUR ENEMIES

I live with some friends in a house which is always locked because we work during the day and go to school at night. One evening a surprise was awaiting us when we came home. Our house had been robbed. Someone very hungry had passed through our kitchen. Our closets were in shambles and some of our clothes were missing.

We notified the police and replaced a window that had been broken; but there was something more. That month the focus of our lives, based on the Gospel, were the words of Jesus: "Love your enemies." The robbery was, above all, an opportunity to live this "Word of Life."

Our unseen "enemy" continued to visit us in spite of all our precautions. We would lock our closets, put away all our personal belongings, but to no avail. Even our shoes were taken. A few days one of us stayed at home, trying to catch the thief. On those days nothing happened.
One day my friend's car, which was parked outside, disappeared. We went to the drawer in which we had hidden the keys; the contents were everywhere. Later an elderly shoe shine man returned the keys and told us where to find the car; but he knew nothing else. We reported each of these incidents to the police.

One afternoon I left my job earlier than usual, arriving home at a time when our house was usually empty. When I got inside the house, I suddenly realized someone else was there. Coming down the fire escape with two guns in his hands was a boy about 16 years old. I was sure he had taken a heavy dose of drugs. He said he wanted to come in and immediately asked for something to eat.

Looking at that young kid, the cause of all our worries, I was able to remember: "Love you enemies."

He told me he felt unsteady, that he had just taken some drugs. He admitted he was the one who had helped himself to anything he needed in our house. He said he he had not been home for a couple of years. During his travels he had met some people whose almost sub-human lives were based on drugs and crime. He became delinquent, finding in their way of living at least a way to survive.

He began to cry. He felt his life was a complete disaster. He said he he was still homesick even though he had made his parents suffer a great deal and had even ruined his mother's health.

After eating the dinner I had prepared, he walked unsteadily towards the living room, dropped onto the sofa, and fell into a deep sleep. I went to the bedroom to get a blanket. He was still asleep when the police arrived.

These men who had tried to prevent further burgleries were amazed at the sight before them. They were amazed and angry . . . What? A dangerous person robs your home repeatedly and you receive him this way?

It was a difficult situation for me. The police told me the boy's whole history — he had been in jail, he was an outlaw, a thief, a drug addict, dangerous, etc . . How could I treat him like that . . .

Confused, I didn't know how to answer. I knew I had done everything encouraged by the words of Jesus. There was no reason to worry. I insisted they should treat the boy gently. Later I gave something to one of the policemen. It was a leaflet on the word of life: "Love your enemies." I told him, "This is the reason you found the boy fed and resting. Read it." He glared at it, thanked me curtly and put it in his pocket.

A few days later I went to the police station to get back the things which belonged to us. Unexpectedly I was given the "third degree." Once again I told myself, "I did everything for God, so I can tell the truth."

"How many young men live in your house?"

"Six."

"Do you work?"

"Yes, and we study at night."

"And where do you all go between 6 and 7 p.m.?"

"We go to Mass."

"All of you, every day?"

"All of us, every day."

"Was that kid armed that day?"

"He was."

"Did you take the guns from him?"

"Yes, he fell asleep with them and they were dangerous."

At this point the policeman to whom I had given the word of life entered the room. As soon as he saw me he said, "I know him. Whatever the problem, you can let him go."

Upon returning home, I experienced a great peace. I didn't feel alone; the Word, God, was in me.

Later we heard that the judge in the juvenile court had sent the boy to his hometown. Today, after treatment, he has recovered and lives once again with his family.

E. P. — Brazil

The young and the Gospel

My name is Amy Uelman. I am a Gen 3 from Los Angeles. I first came to know Gen three years ago in Portland, Oregon. I went to my first Mariapolis there.

The first Mariapolis I didn't really understand. But my second one in Lacey, Washington, I understood better. This Mariapolis was really special. I learned to put God first.

For me, putting God first means going against the current. The world is like an ocean with many big waves. I feel I must go through all these waves to reach God. To me, it doesn't really matter where everyone else is going, I know where I'm headed — to God.

For me, this is sometimes really hard. To do the opposite of my friends, to be the odd ball and to feel left out and alone is my suffering which I love as an aspect of Jesus' suffering. When I am feeling like this I remember Jesus is with me so I am never really alone.

I have also learned to love Jesus in other people. I know that if I do something to my friend or even my enemy, I am doing it to Jesus. This makes me want to love everyone.

I have learned that when I am selfish it really doesn't make me feel happy. It makes me feel like I have missed a great chance.It is really having a "suitcase" full of acts of love that makes me joyful, full of God's love and ready to do anything.

I wish I could always remember to do these things. But everyday, I forget. I miss a chance to love. But to be a Gen is to get up right away and start over; trying not to miss an opportunity to love.

Once on vacation, our family went to a waterslide. I was first on line. Behind me was a boy who wanted to race his friend. He asked me if he could go in front of me. I felt like ignoring him. But I wanted to love Jesus in him and let him take my place. A few minutes later I got the hundredfold, because I was way behind and he let me take his place.

Ben

A few days ago while my brothers and I were cleaning house, my big brother was trying to make us do all the work. He would tell us to do everything but he himself wouldn't do it. If I didn't do what he told me he would hit me. Once, I hit him back, but right away I was sorry and I told him so. He didn't want to accept my apology, but I continued to love Jesus in him just the same, and I didn't cause further trouble.

Michael

My sister has a bad temper and she likes to get into my things. I used to yell at her or hit her, but now I have learned that we should always love as Jesus taught us. The other day, she was in my desk. I saw her doing it. She saw me, but she said, "I didn't do it!" Instead of yelling at her, I tried to love Jesus in her and I told her it was alright and that all she had to do was ask and she could use my paper or pens.

And I gave her some paper and crayons to draw with. Then she hugged me. I smiled and felt wonderful! Now we are like pals.

Karen

One day at mass my sister Amy dropped her song book and I saw Jesus in her that she wanted to sing. So I gave her my song book and I gave it to her and I picked hers off the floor and turned to the page and started to sing and Amy said "Thank You".

Beth

One day a girl was having trouble with her math. She told the teacher and the teacher asked if I would help her during reading. I said I would. We went into another room so we wouldn't be bothered. I gave her a few problems and she did them. While I corrected it she said she heard a knock at the door. She went to look but no one was there. She started to fool around and I got mad at her. I remembered I was a Gen so I stopped yelling at her and we did more problems together. At the end she started to get it. I did that because I wanted to love Jesus who is in her.

Teresa

One day at home, I was just sitting around with nothing to do, because I had just finished cleaning our living room. I decided that maybe I could work on my homework since I had a three-page essay to do, but I changed my mind because I thought that I owed myself at least some time to relax. But then I thought it really wasn't the will of God for me to just sit there. Anyway, I wouldn't be loving anyone in that way, so I decided to do something for somebody right away. I went upstairs and started cleaning our room. My hundredfold was that my sisters were happy with the clean room and so was I!

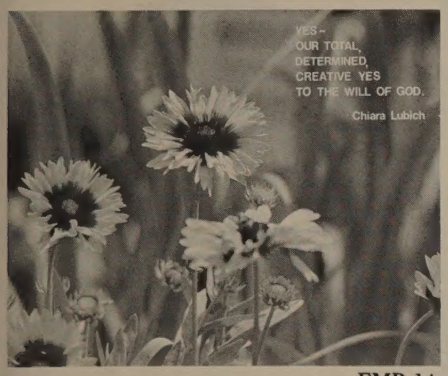
Marijo

There is a girl in my class nobody likes and sometimes neither did I. She was lonely. She did her science project by herself and had to do things by herself while others did things together. I felt sorry for her and remembered I had to love the Jesus in her so I asked her if she would play with me and be my friend. She was very happy.

Antoinette

Focolare posters

A variety of posters, both color and black and white, are available at all the Focolare Centers. The latest two are in color (15"x18"). All of the posters can be ordered by mail from:
Focolare Movement, P.O. Box 496, New York, NY 10021.



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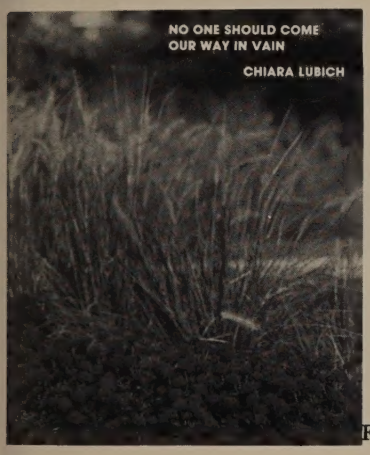


FMPcl3

Price: $2.00 per poster

If ordered by mail please add handling and shipping charges and specify if you wish to receive them first or third class.

Shipping and handling charges:

FIRST CLASS
Delivery time: approximately 1 week

1 poster 1.40, 2 posters 1.55, 3 posters 1.70, 4 posters 1.80. For more than 4 posters, postal rates depend on weight and zone.

THIRD CLASS
Delivery time: approximately 2 weeks

1 to 2 posters 1.00, 3 to 4 posters 1.15, 5 to 6 posters 1.30, 7 posters 1.40. For more than 7 posters, postal rates depend on weight and zone.

Images FOR words

"My true greatness lies in doing the will of God completely and with perfection."

Pope John XXIII

Theresa Wagner

THE POPE IN ASIA

(continued from page 4)

vote particular attention to fostering cordial social relations and adopting a life-style marked by personal sobriety and sincere respect for the beauty of the world in which we live. This is more than ever our duty today, when humanity faces increasing threats from materialistic ideologies and from forms of industrialism that could strip man of his dignity. I know that a start has been made to dialogue and collaboration for this purpose, both in Japan and in Rome, between the Catholic Church and the religious organizations that you represent. And I again express my thanks for the respect and confidence that you have so clearly shown towards the Pope and the Catholic Church in Japan. The Church, for her part, by means of dialogue becomes more and more catholic — more and more universal — and this is in accordance with her nature and with her mission to proclaim and bear witness to the love of Christ for every human being.

6. I would like to say more, but human language is at times so limited and difficult. I know, however, that you understand the heart. And the aspirations of our hearts are pointing in the same direction. And so I say to you: May the Spirit and the love of Christ be with you all. ●

FOCOLARE ADDRESSES IN NORTH AMERICA

NEW YORK:
P.O. Box 496
New York, NY 10021

CHICAGO:
P.O. Box 53426
Chicago, IL 60653

BOSTON:
P.O. Box 239
Roslindale, MA 02131

SAN ANTONIO:
P.O. Box 32302
San Antonio, TX 78216

LOS ANGELES:
P.O. Box 71701
Los Angeles, Ca 90071

TORONTO:
P.O. Box 302 - Stn. T
Toronto, Ontario
Canada, M6B 4A3

FOUR MARIAPOLISES

WILL BE HELD IN NORTH AMERICA THIS SUMMER!
YOU ARE INVITED!

MARIAPOLIS '81

SOUTHWEST:
New Mexico Highlands University
Las Vegas, New Mexico
June 28th, after supper — July 4th, after breakfast

NORTHWEST:
Western Washington University
Bellingham, Washington
July 12th, after supper — July 18th, after breakfast

MIDWEST:
University of Wisconsin
Whitewater, Wisconsin
July 19th, after supper — July 25th, after breakfast

EAST COAST:
Alfred University
Alfred, New York
August 2nd, after supper — August 8th, after breakfast

For further information about all the Mariapolises, contact the nearest Focolare Centers. See addresses here to left.

What is the Focolare Movement?

THE BEGINNINGS

The Focolare Movement began in 1943, in Italy. Chiara Lubich, with a small group of girls, realized in the midst of the total destruction of World War II, that God is the only one worth living for. Hence they began to place the Gospel in the center of their lives. The testament of Jesus became their Ideal: "That all may be one . . . that the world may know that you have sent me, and that you have loved them as you have loved me . . . " (Jn.17: 23). The life lived by these first girls, the spiritual way they spontaneously followed, gave rise to a form of spirituality proper to the Focolare Movement. It represents a powerful means of introducing the Gospel into modern life.

WHO ARE THE FOCOLARINI

The name "Focolarini" takes its origin from the Italian word "fire" and suggests the idea of "carriers of fire."

Single men and women live in separate communities called Focolare Centers. Their principal aim is to achieve unity among themselves through mutual charity practiced twenty-four hours a day. They follow the evangelical counsels of poverty, chastity, and obedience. They work as other lay men and women in regular jobs and professions.

Some married persons, even though continuing to live in their families, participate fully in the life of either the men's or women's Focolare Centers in their common effort to achieve this same unity. They are called "Married Focolarini."

THE VOLUNTEERS

The Volunteers, who are also called the "Volunteers of God," would like to transform all human realities according to the Gospel spirit. For this reason they remain in their jobs and in their professions in order to vivify them with this spirit.

Their aim is to help form a society made of men and women who are made "new" by the Gospel message and who can then bring new life to all fields of human activity (education, business, etc.). This results in new social relationships which, in turn, lead to the realization of new structures of society.

The largest membership of the Movement is made up of men, women, and young people of all social conditions who are free of any formal ties with it. Their bond of unity stems from their free and willing acceptance of its spirit. They keep in touch with the Movement and with one another through large or small gatherings, publications, correspondence, and personal contact.

People with other commitments, even those bound to religious institutions, can form part of the Movement too because the Movement exists wherever its spirit is lived. People of non-Christian religions are also counted among the Movement's friends. Also those who owe no allegiance to any faith are often attracted by one or another of the Movement's aspects.

GEN

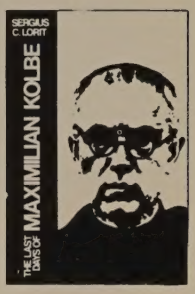
The new generations of the Focolare Movement form another Movement or, better, three movements: the Gen 2, the Gen 3 and the Gen 4 Movements, divided according to their various age groups. "Gen" stands for new generation.

Thousands of young people all over the world have been attracted by the spirituality of unity. Their number continues to grow.

At the core of this large group of youth, are Gen who have committed themselves to living the Gospel message of love. The Gen use all possible means to share with other youth the conviction they have that the Gospel is the answer to every question and the motive for everything they do.

NCP christian living

new



Sergius C. Lorit
THE LAST DAYS OF MAXIMILIAN KOLBE

On June 7, 1979, John Paul II visiting Maximilian Kolbe's death cell said: "It was impossible for me not to come here as Pope. I have come to this special shrine, the birthplace, I can say, of the patron of our difficult century . . . to pray . . ."
In a series of flashbacks that originate in a prison quadrangle at Auschwitz and in starvation bunker No. 13. S. Lorit traces back the life of Maximilian Kolbe. His last days and his death were a victory of love over hatred and the atrocities generated by World War II.

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